

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Letter from Mrs. Wade.

BROOKLYN, N. Y. Sept. 27, 1842.

To the Editor of the Christian Watchman:

Dear Sir—A few days since, Mrs. Crosby received from Mrs. Wade a long and highly interesting letter, and as we have read it with gushing feelings ourselves, and under its influence feel like putting on more self-denial than ever, in order to aid a cause in which our brethren and sisters are *wearing themselves out*, and in which our Redeemer gave up his soul for a sacrifice; so we have thought it might be of use to lay it before your readers, that they too might sympathize with our happy, though wearied and sinking missionaries.

The letter is dated New Village, Feb. 11, 1842, and doubtless all will recollect that this is a Karen station in the vicinity of Tavoy.

C. C. P. C.

"MY DEAR SISTER.—Your kind letter by sister Bennet, with the articles you sent, have all arrived safely. I gave half of the gingham to dear sister Mason, and enjoyed mine much more for your remembrance of her too. She is an excellent sister, and besides taking care of her two children, has a very interesting Burman school. Her labors have been blessed in the conversion of some of her pupils, and since getting her dear children in good hands in America, she has shown a more ardent missionary spirit than ever before, and she is always thinking of something to send into the jungle for our comfort. Such articles as you send us cannot be obtained in Tavoy, and it is a great deal of trouble to have to send away for them, and then it enables us to save our miles, and leaves us time to devote ourselves to our work. In this way I am enabled to devote fifteen dollars a year towards the support of a Karen preacher, who watches over my dear Karen sisters and converted pupils when I am absent from Matta. Mr. W. does more in this way than I do, and when any thing comes from home, I think, "This will help my poor preacher," so you see this gives me double pleasure. Brother and sister Mason do in the same way, and the English residents give something for our schools, and then, with what the Karcens give of their penury, in addition to what the Board allow, we have made out to keep our schools and native preachers in operation.

We have had our hearts gladdened by seeing the native churches somewhat revived during the past year. Thirty-four have recently been baptized; ten others have been approved, while, as yet, some of the churches have not been visited. I spend my time at two villages on Tavoy river, and enjoy very good health. While Mr. W. has been travelling far away among the jungles, I have remained, and tried to take care of the little church and school; and we have felt that the Lord has been with us in reviving his children, and bringing sinners to repentance. Our preachers and schools are blessed in the conversion of souls, and must we give them up? If we only had the *superfluities* of the church, without touching one of their comforts, all could be carried on and even multiplied. We have just heard that the Board have reduced the sum appropriated to the support of schools, travelling expenses, and native preachers, but we are all trying to economize so as to get along. The Karcens to aid us, offered to go and row our boat on a three days' journey up the river, to visit a church. We were out fifteen days, and when there, we had to live in an open shed, subject to the heat by day, and the chilly wind by night, and when it rained, we had to get up and roll up our beds, and move to any dry spot we could find, but we had a pleasant time in teaching the Karcens, and seeing twelve more baptized. On returning home, we were almost sick from exposure; but a few days in our comfortable cottage, soon restored us to our usual health. Mr. Wade then started on foot, resolved to do without the elephant on which he had been accustomed to ride, but the fatigue of walking on foot, and wading in the cold mountain streams, brought on a fever, followed by an attack of his old complaint, and having no suitable medicine or attendance, he suffered most intensely. This he kept from me, and after he was better, he set off again to visit the Karcens; but soon his health failed again by a severe attack of his old complaint. He sent home Karcens to inform me, and I arose at night to set off for Tavoy to get medicines for him, and there I met him as he was brought on a litter by twenty or thirty Karen brethren. After a week, we were enabled to return by a boat to our own place. So you see the result of our attempts to economize, in order that our schools need not be stopped.

The dear sisters around you that I look to them, and ask (even weeping) what shall we do? Shall we give up our schools, in order that we may have money to visit our scattered churches, and see those dear lambs scattered in the wilderness? How would you do with one short visit from your pastor in a year? My dear sister, there must be a reformation in the church. How can our sisters expect to enjoy communion with the Holy blessed Spirit, while they are so unnecessarily employed with worldly cares, that they may live conformed to the fashions and customs of the day? Is this Christ-like? And are we not commanded to love the heathen as well as ourselves? Oh, I long to hear you say, that you "abide in Christ," and are "living by faith on the Son of God." Then I shall know that you "bring forth fruit."

I remain yours, dear sister, in the bonds of Christian love.

D. B. L. WADE.

From the Baptist Memorial.

A Characteristic Letter.

REV. JOHN LELAND.

To the Editors,—

DEAR BRETHREN:—In the May No. of the "Memorial," you have given a brief sketch of the life and labors of the late John Leland, one of our Baptist worthies. The following letter has never been published; but there is so much of the character of this extraordinary man stamped upon it, that I feel constrained to solicit for it a place in your valuable periodical. Its perusal, I think, will gratify your readers, and make them better acquainted with one "who labored sixty-eight years to promote piety, and vindicate the civil and religious rights of all men."

Yours, truly,
S. H. CONE.

Cheshire, Dec. 10, 1826.

MY GOOD BROTHER CONE.—I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the city of Albany last August, where I formed a momentary acquaintance with yourself and brother Maclay. The Christian kindness which you and your elect lady expressed at our parting, fixed a soft affection in my heart, which I wish to indulge in a letter of friendship.

From a septuagenarian, whose sun is declining on the western hills, you will not expect energy of mind, logical argument, coherent reasoning, nor pomp of diction; but contrariwise, a sickening dose of egotism.

You will judge best of my health, by hearing that I breathe, in common, twenty-four times each minute, and my pulses beat three times as often: which health and strength I have employed the summer past, in travelling and preaching; which, by the bye, has been my constant practice, for more than fifty-two years, with a few small exceptions. Since the first of June last, I have attended three Associations, seen eighty-six Baptist preachers, and tried to preach eighty-one times. In retrospecting my life, I do not much reproach myself for not giving myself to the work, as far as domestic duties admitted; but the lack of divine love—little care for the souls of men—weakness in handling the word of life—mangling heavenly truths with an unhallowed tongue—a proud desire to make God's stream turn my own mill, &c., sink me in the dust, and fill my soul with shame before God and man.

It has, in the course of my ministry, been a question of no small magnitude, to know how to address a congregation of sinners, as such, in gospel style. When I turn my eyes to the upper book, (*the eternal designs of God*), I there read that God's work is before him, and that he works all things according to the counsel of his own will; that *providence and grace* are the agents to execute his purposes. But when I look into the lower book, (*the freedom of the human will*), I find that condemnation is conditional: "Oh that thou hadst hearkened unto me, then had your peace been as a river;—seeing ye judge yourselves unworthy of eternal life, to! we turn to the *Gentiles*," &c. If I do not read and believe the upper book, I impeach the omniscience and wisdom of Jehovah. And if I do not likewise read and believe the lower book, I deny the possibility of guilt or blame. I must, therefore, believe both; and I cannot comprehend, I will adore; where I cannot read, I will spell; and what I cannot spell out, I must skip. If the human mind should be so enlarged that it could solve every difficulty that has hitherto appeared, that same enlargement of thought would unfold a thousand difficulties more, so subtle and minute, that it never felt their weight before; so that there would be no getting through!

The truth is, sin has ruined men so entirely, that any plan that human wisdom could devise or comprehend, would be incompetent to save. A scheme founded in infinite wisdom is necessary; and if founded in infinite wisdom, the wisdom of *finite* creatures cannot comprehend it in all its parts.

"Theo" of exact perfection we despair.

Yet ev'ry step to virtue's worth our care."

Let the man of God read, study, meditate, consider, pray, and seek after wisdom as for hidden treasure; but when he comes to water too deep for his length, let him adore and be humble. Paul undertook to unfold the knotty question, which ever puzzles the world, in the ninth and eleventh chapter of Romans; but before he got through, he found the waters so high that he cried out, "O the depth—how unsearchable are his judgments, and his ways past finding out!" Let it be my lot to be a little child at the feet of my Master, ever learning of him who was meek and lowly of heart; then shall I find rest for my soul, and know enough to make me happy.

When I was young, I noticed that old preachers never knew when to leave the work; and I confess I am at a loss about it myself. I yet carry my eyes in my head, but my sight in my pocket; but if some monitor was to give me a friendly hint, that I was run down in decay, it is probable that (like Milton) I should approach him as an *upstart*. I yet flatter myself that my performances have a *little* in them that is valuable. So Solomon's triennial cargo consisted partly of the precious articles of gold, silver, and ivory, and partly of apes and peacocks.

It has been rather trying times for Baptist preachers, who have travelled and labored day and night for the good of souls: like the mules which Agelastus saw, they have been loaded with figs, and feeding upon thistles. What the *new order* of missionary funds and exertions will do, I cannot say; whether there is goodness enough in men to be pampered without growing indolent and haughty, is a question. One thing, however, is certain, viz: the captive children who lived upon pulse (Indian peas) were fresher, fatter, and ten times better in counsel, than the regular bred priests, in the realm of Babylon, who lived on a royal portion of meat and wine.

I have some drawings of mind to visit your city and see my Father's children who reside there; but to carry a dim candle among so many radiant suns would be rather absurd. Could I, like Paul, visit you in the fulness of the gospel of Christ, and impart unto you some spiritual gift, I should not hesitate. But ah! my leanness, my leanness! Call me not Naomi, but call me Mara. The prayer that I have been making for more than half a century, is expressive of my present state, "God be merciful to me, a sinner!"

I wish, my brother, that a gracious God may bless you in soul and body—for time and eternity. And may your dear partner in life have the courage of Deborah—the piety of Hannah—the humility of Mary—the intelligence of Priscilla, and the benevolence of Phebe. Adieu!

JOHN LELAND.

Rev. Spencer H. Cone, living in the city of the generation, Grace street—Penitent Alley—at the Sign of the Cross, next door to Glory.

From the N. Y. Evangelist.

That Glance.

"And the Lord turned and looked upon Peter." That disciple but recently met the fierce and searching gaze of the Roman soldiers. The keen eye of the malignant Jew had disturbed him. He was troubled also by the penetrating look of the maid that said, "Thou also was with Jesus of Galilee." But there was one present who had forbore, it seems, till now, to notice the fallen disciple. But when he did, one glance was enough. When Peter's eye met that of his Lord, what emotions were awakened!

It was the look of a friend. And such a friend! Whose kind and sweet voice was it that summoned him from his nets to be a fisher of men? What mortal had ever been more favored, as for three years he had dwelt under the radiance of the Light of the World? Who gave him a vision of heavenly glory on the Mount of Transfiguration; admitting him into the secret places of the Most High, and under the shadow of the Almighty? Who was he that had pitied him in his moral darkness and guilt, had assuaged his domestic sorrow, had honored him with a chief place among the founders of his glorious kingdom, and was now about to die for him, that earthly good might be crowned with everlasting life?

There stood such a benefactor bound, but fated, despised, denied, and his ears now ringing with the language of that denial, and the awful profanity that gave what was already crimson a more deadly hue. There stood he, an injured friend—how kind a friend, how deeply injured!

That glance! Peter understood it. Words were not necessary. Mingled with rebuke, it was a look of kindness still. A glance from such a being, at such an hour, and on such a man. Could Peter withstand it? Could he brave that glance, and in spite of it, carry out, in hardness of heart, the denial that oath had just confirmed? No! the unhappy man cannot endure it. That gaze of the injured friend caused all that friend's kindness to rush upon his mind, while the consciousness of his own ill-treatment of him overwhelmed him with the deepest remorse and misery.

"And he went out." How could he remain in the presence of one so deeply injured? The glance of that eye had kindled a flame in his soul. He must retire. He must seek a place to weep. The deep fountains of his heart are broken up. His fear of man had bewildered his mind—drew a rash denial from his lips, and cursing with it. But that glance has reclaimed him. He is a man, a disciple again. He was fallen; how deeply fallen! But that anguish, and those tears—they speak for him. He is not a lost man. He was overpowered by the sudden shock of temptation. A powerful onset of Satan bore him away: but those tears dashed Satan's hopes. The broken heart is the fallen man's recovery. Shout, enemy of all righteousness, as you sift him as wheat, and malignantly triumph over his fall! You'll have other work soon. The prostrate disciple rises, and standing now on firmer ground than ever, your dark empire will find in him an assailant that shall shake many of its walls, and burn many of its gates with fire.

Reader, the Lord looketh unto you. His eye is not the flaming fire of a righteous judge. Tis that of mercy and good will. But is there nothing of rebuke in it? As it called before Peter his own character, is there nothing in yours for to fix your eyes upon? Have you no occasion for tears?

THAT GLANCE! Beware of what it shall see when the Redeemer shall come in the clouds of heaven, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him.

Supremacy of Law.

It is the duty of every American citizen sincerely to sustain law. Earth has never seen a despotic who rode upon a more fiery steed or swayed a more bloody sceptre, or who trampled upon human rights with a more callous heart, than anarchy. It is in anarchy that death on a pale horse may find an appropriate antitype. Law is the essence of the Deity, the genius of the Bible, the guardian-angel of humanity.

Our country is yet in its childhood. Its national character is not yet mature. What it will be is not yet decided. It is estimated that annually three hundred thousand persons are transported from the Eastern hemisphere to the new world. The great majority of these are uncultivated in morals and in mind, accustomed only to be kept in awe by the gleaming bayonets of a standing army, and by the supernatural terrors of a debasing superstition—intoxicated by a few inspirations of the air of liberty, by the consciousness of powers undreamed of before, they gather around our ballot boxes, inflammatory materials for tumult, or the inviting dupes of the designing.

No matter what the public excitement; no matter how intense the irritation, that hand indeed suicidal that would unlease the blood-hounds

of anarchy for retribution. When those furies sweep the streets, like the midnight's howling storm, they are all undistinguishing in the object of their desolation. Now the brothel is torn to fragments, and now the dwelling of piety and prayer is sacked and burned. The grog shop blazes to-day—the temperance hall to-morrow. Now is demolished the theatre, Satan's temple—and now the church, God's sanctuary. The Catholic priest is hunted by the mob this week, the Protestant clergyman next. To-day it is this editor

who has perpetrated the atrocious crime of expressing an unpopular opinion—and to-morrow it is his neighbor who receives paternal chastisement from these blind furies who have usurped the guardianship of the press, and whom that very press may have warmed and nursed into life and venom.

Let then the sentiment be as immovable as the eternal granite of the Rocky mountains, that law MUST BE, AND SHALL BE SUSTAINED. Let it be understood that the Government has resistless resources which it can and will bring into requisition, if needful for the protection of its citizens. Let every true patriot hold himself a volunteer—a minute man to defend law, and for her defence let him hold pledged, life, fortune, and sacred honor.

When we contemplate the gathering millions filling our land; the mental darkness and sensual passions of such vast multitudes, the diversity of fortune, which industry, talent, and that success which is above all human control, will necessarily produce; the variety of opinions and interests which must prevail; we cannot magnify the importance of sustaining inviolable law.

REV. J. S. C. ABBOTT.

A Warning.

A correspondent of the Philadelphia Observer states the fact, which we do not recollect to have seen before, that *La Fayette*, on his dying bed, said to Mr. Morse, who was then in France, that, if the liberties of the American Republic are ever overthrown, it would be, most assuredly, by Romish priests. Will our politicians, who are countering the favor of the Papists, to obtain their votes, take warning from this? Or, if they will not, do they deserve to be called patriots? It is evident that the church of Rome is now bending her chief energies to obtain the ascendancy in this country; and then, wo to liberty, civil and religious. It is said that the late Bishop England, of Charleston, who had been made a cardinal, said at Rome, before his death,

"Our prospect is very fair for possessing the West and the South, and when we get these, we shall be very well able to take care of New England."

The following statements are contained in the same communication, but the editor of the Observer thinks that in relation to the emigration of Papists is too high:

"The annual emigration of Papists to this country equals in number the whole of the communicants in the entire Presbyterian church. Rome has about 2000 students in her different seminaries in this country, preparing for the ministry, under the auspices of the "Man of Sin."

"The west is almost flooded with publications in the style and form of novels, into which every thing ensnarers, inviting, pleasing or fascinating in the system of Popery is woven, while its disgusting and revolting features are excluded or suppressed."

The following remarks of the Editor of the Observer are worthy of all attention:

The influence and tendency of their principles should be examined and understood. The best means should be adopted to remove their prejudices, and to counteract the influence which European powers are endeavoring to exert, through their agency, to subvert the institutions planted by our fathers. And more than this—there should be kind, unwearied effort commenced and continued in the spirit of love, to disseminate among them the gospel of Christ, and enable them to see that the powers exercised by their Priests and the Pope are unwarranted—that there is no Lord of conscience on earth—that many of their doctrines and rites are innovations in religion, unauthorized by the Scriptures, which are the only infallible rule of faith and practice. We are, therefore, glad to see the attention of the public called to this subject.—*Bost. Rec.*

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO. 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, NEW YORK, Sept. 30, 1842.

Circular to Auxiliaries.

The following circular has been forwarded to most of the Auxiliaries of the American and Foreign Bible Society, and is now published with the hope of enlisting more extensively the efforts of the denomination in behalf of the domestic, as well as the foreign distribution of the sacred Scriptures.

THE CHRISTIAN SECRETARY.

From the Baptist Missionary Magazine for October.

The Means to be used.

It has seemed to us desirable that some new element be brought into the missionary service; some element which shall not only be in itself effective, but which shall also render increasingly operative and available the means already employed.

The standard of the cross has indeed been raised at a great variety of points. The scriptures have been translated into very many languages, missionaries have become somewhat numerous, and many churches of converted pagans have been gathered. Besides these more obvious results, many indirect influences have been exerted, which though not quite so palpable, are, nevertheless, necessary to prepare the way of the Lord. The chains of caste have been broken, and such a flood of light has been poured upon the human understanding, that the various systems of idolatry, though not abandoned, have come to be regarded even by their devotees as undeniable absurdities. The merchant no longer refuses to freight his ships with missionaries and missionary stores, but sees for these opportunities with avidity. The statesman, so far from opposing, encourages the designs of the missionary as being most auspicious to civilization and good citizenship. We might speak also of that conciliation of the public mind which has been secured to foreign missions, and every where expressed—it is written in the literature of the age, it has been painted upon the canvass, it has been chronicled in the daily newspaper. That sympathy for the heathen, which in late years has been ardently and devoutly cherished by many of the pious of all lands, seems to have pervaded, in some measure, the whole mass of civilized society.

It must be confessed, however, that notwithstanding all the favorable results which have been secured, the victory has not been achieved.—Should the work cease here, the waves of depravity that are sweeping over this world in ceaseless agitation, would soon obliterate the last vestige of it. The pagan may be convinced of the absurdity of idol worship, and yet be no Christian. If, therefore, we go no further than to take from him his false system of religion, we leave him as far from the kingdom of heaven as we found him. Indeed, such a change would, in our opinion, be decidedly prejudicial, and if we do not mistake, the salvation of millions in India has been put in jeopardy from this very cause. They have been dispossessed of one evil spirit, but are in danger of taking to themselves seven other spirits more wicked than the first. The scriptures which have been translated will remain a dead letter, unless they are brought to bear upon the consciences of the heathen by the voice of the living preacher. And death and the wastings of apostacy will soon obliterate from human view, and from human recollection, those feeble native churches. Most that has already been accomplished has necessarily been preparatory work, and what is now needed is the seal of Divine approbation, the out-pouring of the Holy Spirit, as on the day of pentecost.

But how shall this be secured? This display of divine grace is not that needed element of which we have spoken. We have in mind rather that which in the system of human instrumentalities, precedes this out-stretching of the divine hand. God has appointed means to be used by his people for the procurement of every blessing which he has to bestow. We have used many instrumentalities for the conversion of the heathen, and with various success. The same means in kind, and in a still larger measure, we must continue to use, but is it not obvious that we need to employ some additional means? What shall we call it, or how shall we describe it? Shall we denominate it a *consecration*? such a consecration to the Lord Jesus Christ, as implies a dedication of ourselves and all that we possess, to him, accompanied with a deep sense of indebtedness, of utter helplessness and unworthiness; and, above all, a desire to glorify him. This devotion must be accompanied, also, with a lively perception of the adaptedness of the gospel to our sinful condition, of its fullness and freeness, and with a burning, quenchless desire that others, even all mankind, may be made the partakers of its joys. All this, and infinitely more than language can express, must be rendered to God with cheerful obedience, accompanied "with prayer and supplication, with strong crying and tears."

There are periods in the history of every Christian, if we may so speak, when God finds it necessary to put him into the crucible. They are seasons of humiliation, when God abases that he may exalt, and secure the cleaving of the soul to himself. The same is true of Christian churches and of Christian associations for sending the gospel to the heathen; and into exactly such a crisis, as it seems to us, have we, as a missionary association, been brought at this time. We have attempted some things, and have met with a partial success. In the meantime, there has doubtless been much in our services in this branch of Christian duty that has been displeasing to God. But if we now subject ourselves to the divine inspection, and attain that needed purification, in motive and desire, and come to this holy service with a renewed consecration, what may we not expect? The promises of God in Christ Jesus are yea and amen.

We have some reason to hope that our missionaries abroad have already obtained renewed pledges of God's approbation. Shall the same be secured by their fellow laborers at home? This, as it seems to us, is indispensably necessary; it is necessary to our becoming fit instruments to be employed by the Almighty in the accomplishment of his purposes of grace. This is the light in which we must view our best services. In ourselves we are impotent, we cannot make one hair white or black; and God, though he is infinite in condescension, will employ none but befitting instruments.

Lady Hewley's Charity.

The long-pending suit, involving the right of administering and appropriating the large revenues derived from the estates known as "Lady Hewley's Charity," was on Friday brought to a final close, by the decision of Lords against the appeal from the judgment of the Court below.

Lady Hewley, who had most munificently afforded protection and supplied the means of subsistence to many of the clergymen whom the Act of Uniformity had deprived of their livings, left at her decease the bulk of her estates for the maintenance of "godly preachers of Christ's ho-

ly gospel." These estates have gradually improved in value until the annual rents at the present time amount to several thousand pounds. The original trustees were, as Lady Hewley herself was, Trinitarian; but in the course of time, the majority of the trustees having embraced Unitarian tenets, as vacancies occurred, the survivors filled them up with members of their own sect; and for many years these estates have been appropriated to the education of young men for Unitarian ministers, and to the maintenance, in part or in whole, of persons engaged in disseminating, as preachers, the doctrine of that sect.

The question to be decided was, whether the testator contemplated the application of the proceeds of her bequest by persons of, to the support and maintenance of preachers of the Unitarian creed. The decision of the Vice Chancellor, who had decided against such a construction of the will, was appealed against to the Lord Chancellor; and, in consequence of the removal of Lord Brougham from the Court, while the appeal was pending and partly argued, and the appointment of Lord Lyndhurst as his successor, the case was heard by them, and the judgment of both of those learned personages had upon the point. They concurred in the view taken, and the decree pronounced by the Court below. The trustees of the charity appealed to the House of Lords; and after being fully argued before their Lordships, who called in the learned judges to their assistance, and a considerable time taken by the law lords in considering the opinions of the judges, which were read at great length, and delivered by their Lordships *serialiter*, the Lords yesterday pronounced that the funds of the charity, could not legally be administered by Unitarians.

By this decision the large addition to the funds at present possessed by the Trinitarian Dissenters for propagating their doctrines, and carrying out the objects of their ministry, will be supplied. A number of names, selected from the most influential members of the body, will, of course, be submitted to the Lord Chancellor for his approval; and we understand an application for a modification of the object to which the will directs the appropriation of the funds, will be sought, and a new scheme be prayed for. The leading members of both the equity and common law bars have already derived a rich harvest from this source of pretended litigation; and there is high probability that legal ingenuity will project yet further beneficial results, ere the schemes to be contended for are settled, and the trusts to be nominated are finally approved. "With costs," against the appellants. But as the judgment is not retrospective, the charity will doubtless be made to pay for all.—*London Globe*.

REVIVALS.

From the Baptist Record.

VIRGINIA.—The revival of spirit is on the increase in this state, if we may judge from the notices of the Religious Herald. In the church at Raccoon Swamp, 36 have been baptized by brother J. Delk, and many more are expected to come out on the Lord's side.

The Concord church in Caroline co., has received an accession of 32 by baptism.

At the Fork church, Fluvanna Co. Br. P. P. Smith has baptized 43, and there are 10 or 12 others waiting to follow Christ.

Br. L. W. Allen has baptized one hundred and seventy-six in the last six weeks, a number of whom had been Pedobaptists, but who were convinced of their duty to obey Christ, and walk in his ordinances.

One hundred and four have recently been added to the churches of Wisconico and Moratties.

At protracted meetings held at Ballard's bridge, Ramoth Gilead, and Spence's, the Lord manifested his power to save. Forty were baptized at one time at Ballard's, and 15 others received for baptism. At Ramoth 40 were baptized, and 9 others received; and at Spence's 24 were baptized, and 21 received for baptism.

GEORGIA.—The church at Big Springs, Clarke county, has been much refreshed. 13 were added to it, and a number of others were hopefully converted. At Smyrna, Greene, Co. nine were baptized.

The Shiloh church, Randolph county, received 14 by baptism during a protracted meeting, and many more professed to have found the Saviour.

At County Line, Talbot Co., Br. Powell baptized 30, and Br. Granbury 50 persons as the fruits of a revival enjoyed.

The church at Lanahassen has received 93 by baptism, and 70 in another church near there.

ALABAMA.—19 were baptized at Antioch, Talladega county, and 10 at Bethlehem.

TENNESSEE.—Twenty three baptized into the fellowship of the church at Nashville within three weeks. At Hopewell a meeting has been held, during which 82 professed to have experienced a change of heart.

MISSISSIPPI.—At Mount Bluff 53 have united with the church, and at Brownsville 60.

Elder Knapp is preaching at present at Concord, New Hampshire, where it seems the Lord is owing and blessing his labors. The following paragraph relating to the success of his labors, is from the N. H. Baptist Register:

There were a few inquirers at the time the meetings commenced, and many of the members of the church appeared to be in the work. Still, during the first two weeks the Lord did a great work in the hearts of his people; the fallow ground appeared to be broken up anew, and the brethren and sisters seem to be melted down in deep penitence at the feet of Jesus. The number of inquirers began to increase, and souls were born into the kingdom of God's dear Son. Sabbath before last, five, who had hopes previous to these meetings, were baptized; and last Sabbath six more followed their Saviour in the holy ordinance.

The interest of the meetings and the number of attendants have continued on the increase from the first, to the present time. Bro. Knapp, though suffering, some from harshness, has preached twice every day, and three times on the last two Sabbaths.

The people, and especially the opposers of religion, appeared to be somewhat disappointed in him; having heard so many frightful stories, they were hardly expecting to see one exhibiting so much of the spirit of Christ and his religion. Although his preaching is plain and pointed, and many of his expressions strong, yet even the reviler can find nothing so objectionable.—That wicked men would rage against the truth, and some of the abandoned should threaten to cowhide the man who fearlessly declares the whole truth, is not strange; the devil and the depraved heart will do almost anything.

Last Sabbath evening about two hundred came forward for prayers—and it is hoped that about one hundred have been converted. Many from adjoining towns have come in and found the Saviour, and returned rejoicing. The meetings will continue through the present week.

The church in Conewango, as we learn by a letter from Br. Jonas Glazier, of September 1st, has been enjoying an interesting revival. Sixteen have been baptized, and three received by letter—six of them Methodists, two Presbyterians, and one a Mormon. The church had been so much discouraged previously as to disband, but on this gracious visitation they again come together, and now travel in love and union, and are building a meeting house.—*N. Y. Bap. Register*.

Christian Secretary.

HARTFORD, OCTOBER 14, 1842.

Dedication.

The new meeting house recently erected by the Baptist church in New Britain, was solemnly dedicated to the service of Almighty God on Wednesday afternoon last. The order of exercises was as follows:

1. Anthem. "Holy, holy, Lord God of Sabaoth. Blessed is he that cometh in the name of the Lord."
2. Reading Select portions of Scripture, R. R. Raymond.
3. Hymn. 175 Supplement.
4. Introductory Prayer, by I. Atkins.
5. Hymn. 472 Supplement.
6. Sermon, by Rev. L. F. Barney.
7. Dedication Prayer, by G. B. Atwell.
8. Original hymn, written for the occasion, by Miss C. T. Erving.
9. Address to the Church, by Wm. Reid.
10. Anthem. "Great is the Lord, and greatly to be praised.

11. Benediction by the Candidate.

The house is situated near the centre of the village, and is a neat and beautiful frame building, forty feet by sixty, with a handsome tower, and a commodious brick basement for a Lecture Room, Sabbath school, &c. We congratulate our brethren in New Britain for their enterprise and taste in the erection of this place of worship. They labored long and faithfully in the cause of their Master, while they were but a feeble band, and they have lived to see the fruits of their labor, in the addition of numbers of such as we trust will be saved at last. The Baptist church in New Britain may now be considered as an able and efficient body, and we hope that their example may stimulate other feeble churches to continue steadfast in the faith, knowing that in due time they shall reap if they faint not."

The exercises of the occasion were interesting in a high degree, and were listened to with interest by a large audience.

A Wrong Decision.

A most singular decision was lately given by Judge Lewis, presiding Judge of the County Court in Lycoming county, Pa. The facts in the case are briefly as follows:—On, or about the 24th of January last, a young lady about 17 years of age, the daughter of Dr. Armstrong, applied for baptism to the Rev. W. S. Hall, a Baptist clergyman in regular standing in Lycoming county. The day was designated for her baptism, she having been approved by the church. Her father, however, prevented her attendance at the appointed time, and on the evening of the same day, he abused and threatened Mr. Hall in the presence of a congregation who had met for religious worship. The daughter was advised by Mr. Hall to defer her baptism for a few weeks, hoping that the opposition of her father might cease. She continued to manifest an ardent desire to follow her Saviour in baptism, and after several weeks had elapsed, an officer of the church called on her father to obtain his consent to her baptism and union with the church. The father became violently enraged, and swore if Mr. Hall baptized his daughter, he would kill him if he were damned for it.

The daughter having repeated her request again and again, was, on the 9th of April last, baptized by Mr. Hall. The next day Mr. H. was attacked by Armstrong, who pursued him with a large cane, swearing he would take his life. Mr. Hall took refuge in a house near by, and his life by this means was probably preserved. Armstrong remained for some time swearing he would waylay him, and take his life. On the 29th of June he made another personal attack upon Mr. Hall, who then felt it to be his duty to have him bound over to keep the peace.

The case was tried before the Lycoming County Court, the Hon. ELLIS LEWIS presiding, and by his decision, Armstrong was bound over to keep the peace for six months, in the penalty of \$500; and the Rev. Mr. Hall was sentenced to pay the costs of prosecution!

This learned Judge has been foolish enough to publish his decision entire, in the Lycoming Gazette, at the request of his friends. His reasons for the decision, are—that the young lady is an infant in law, and therefore Mr. Hall had no right to baptize her without her father's consent;—that the parent has entire and absolute control over his child's conscience, during minority, and that the Rev. Mr. Hall, by baptizing her against her father's wishes, gave a provocation which ought to be punished by condemning him to pay the costs.

It seems to us, if Mr. Hall had actually been guilty of any breach of law, a separate action

should have been brought against him, and an opportunity given him to defend himself. This Dutch mode of administering justice may satisfy the people of Pennsylvania, but it would not answer in Connecticut. But the decision is entirely wrong. The Constitution of the U. States guarantees to all the free exercise of religious opinion, and the Constitution of Pennsylvania has a similar clause, declaring that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. This entirely cuts off the right of a parent to exercise authority over the

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THE CHRISTIAN SECRETARY.

Poetry.

Autumn Leaves.

It is the season when the yellow leaves,
Mingled with red, are seen along the woods,
And the wild, scented flowers bloom lavishly,
And the long grass has reached its utmost height
Forming a covert for the grasshopper,
And merry cricket, piping constantly
Through the mild sunny day: when evening comes
Cooler and damper through the reddening sky,
And stars shine brighter, and the nights are still
And chilly in their length'ning hours: it is
The solemn, holy Sabbath of the year.

A calm and lovely morn! I sit within
A chamber looking to the warm southeast;
The mild October sun is pouring in
Upon the floor a chequer'd light, that waves
As by my window waves the trembling shrub,
No longer fresh with summer foliage.
It is a sweet and silent time! I hear
The frequent and the varied sounds of morn
Ring through the blue, half-misty air: and hark!
The gushing melody of birds awakes,
As if it were the first bright day of Spring.

There is a change on the fair face of earth:
The forests in their undulating range
And silent depths have listened to the voice
Of nature, and are changing fast their robes
Of living green for a rich garniture
Of mingled tints, to meet the dying year
That waneth to its end. And now the earth
Is calling down the leaves: see! one by one,
Slowly at first, then faster, they obey,
And go like weary children after play,
Home to their mother's breast, to seek repose.
List to the song of earth, while thus she calls:

—Come to my bosom, come!
Leaves of the summer, come to my warm breast;
Come, frail and wither'd ones, and find a rest,
A tranquil home!

Long have ye wo'd the sky—
Long have ye moved in music to the breeze;
Long have ye sung your chorus in the trees,
How joyously!

Gay revellers! the hour
Is o'er when ye breath'd gently in the night,
Or danc'd amid the cool and sparkling light
Of summer shower.

No more, in silence stirr'd,
When the cool night-wind whispers dreams of peace,
Bidding each tumult of the breast to cease,
Your voice is heard.

No more, in summer's day,
Shall ye look down upon the wearied one
Who sought your shade when his stern toil was done,
And sleeping lay.

For ye are withering fast:
The frost hath touch'd you with his magic wand—
Before his silent power ye may not stand
The sighing blast.

Come to my bosom, come!
The bird hath left his cradle in the tree,
The summer breeze and showers their harmony—
Come to your home!

Come, find a tranquil rest!
Hark! the chill north wind stirs among the boughs—
The cold, white frost holds o'er the mountain brows
His gleaming crest.

Come to your winter home;
And I will hide you in the warm south vale,
Where ye shall never feel the wintry gale—
Come, children, come!

Come to your mother's breast!
Earth that hath given, must e'en now call away;
Heaven cannot charm you now—ye cannot stay—
Come to your rest?

Mortals! doth not earth call to you? Like leaves
Sliently falling in the frosty air,
Or while the sun smiles warmly down once more,
Or when the fitful winds come rushing through
The patient boughs: like these frail, fading leaves
Ye too are falling: ye too find your graves,
Whether the sun be warm, or wild winds blow,
Or nipping frosts steal o'er the countless throng
Of men. Death cometh in his might to all,
And many a bright hope scatter'd, vanisheth.

So teach me, Father of our destinies!
To number every day thou lendest here,
That when the hour of dissolution comes,
Like autumn leaves—as calmly, and as bright,
And beautiful!—too may pass away,
And the mid sun still shines upon my grave,
And the sweet spring of youth still come to man.

Miscellaneous.

Doctrines of the "Only True Church."

"The (New York) Churchman" deserves at least the credit of avowing openly, and without disguise, the doctrines of his Church. On the subject of baptismal regeneration, he says, "We hold the doctrine of baptismal regeneration. The baptized infant is, with us, a member of Christ, a child of God, an inheritor of the kingdom of heaven!"—And this he is made by a sacrament, a mysterious and inscrutable means of conveying God's grace, the regenerating influence of the Holy Spirit.—And this is no figure, no metaphor embodied in action, no type, no bare symbol, no signifying that which may be, or may not; no Jewish sacrament, as Timothy Dwight would make it, but a saving ordinance, a reality tenfold more real than any phenomenon that is presented to us in type, or yet in space."

We leave the Churchman to reconcile this incivility towards the honest and pious Dr. Dwight to his own conscience, and to the Christian law of kindness, as he best may, but we think he will find it still harder to accommodate the doctrines of Christianity with his notions of baptism. If baptism does all for its subjects which he alledges, it is passing strange that the fruits do not always appear. If it necessarily conveys the regenerating influences of the Holy Ghost, the fruits of the Spirit would necessarily follow its administration to adult subjects. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But do these fruits always appear in the baptized? Have we no baptized infidels, murderers, adulterers, drunkards, swearers, &c.? and among those too who have been baptized by ministers claiming the apostolic succession? There can be no possible objection to this test, as our Lord himself tells us to judge by fruits.

Admitting the "Churchman's" notions to be orthodox, surely Philip must have been out of the succession, or the veriest bungler in the exercise of his functions. He preached the Gospel, Simon Magus believed and was baptized, and yet Peter told Philip's baptized convert that he was still "in the gall of bitterness, and the bonds of iniquity," and had "neither part nor lot in the matter"—neither part in Christ, nor lot in the spiritual Canaan.

The case of Cornelius, too, is fatal to the doctrine of baptismal regeneration, which assumes that the water of baptism conveys the Holy Spirit to the subject. The first exercise of the apostolic power of the keys committed to the disciples by their Lord, in relation to the Gentiles, was in

the case of Cornelius. But as Peter preached the Gospel to him and his household, the Holy Ghost fell upon them, and they were admitted to the rite of Baptism, not that they might have the Holy Ghost communicated, but because, as Peter says, the Holy Ghost had fallen upon them as upon the Jewish converts in the beginning—that is, on the day of Pentecost.

O when will men "cease to pervert the right ways of the Lord?"—*Adv. and Journal.*

Hindrance to Prayer.

Wickliff in his day complained of the following "Lettings to Prayer." The knowledge of these is not less important now than in the days of the proto-reformer.

The first hindrance is, the sins of him who prayeth. According to that in Isaiah, "When ye make many prayers, I will not hear you, for your hands are full of blood."

The second is, doubting. As saith the apostle James, "Let a man ask in faith, nothing doubting."

The third hindrance is, when a man asketh not that which ought to be. As in Matthew xx. it is said, "Ye know not what ye ask." And in James, "Ye ask and take not, because ye ask amiss."

The fourth is, the unworthiness of them for whom we pray. Thus God in Jeremiah saith "Pray not for this people, for I shall not hear them."

The fifth hindrance is, the multitude of evil thoughts. Thus Abram (Gen. xv.) drove away the birds; that is he that prayeth shall drive away evil thoughts.

The sixth is, despising of God's law. In Prov. xxviii. God saith, "The prayer of him that turneth away his ear, to hear the law of God, shall be cursed as an abomination."

The seventh is, hardness of soul. And this in two ways. First in Proverbs xxi. it is said, "If a man stoppeth his ear at the cry of the poor, he shall cry and not be heard." The second is, when one has trespassed, and we refuse to forgive him. As Christ says, "When ye stand to pray, forgive ye if ye have any thing against any man; for if ye forgive not to men, neither shall your Father forgive your sins."

The eighth letting is, the increasing of sins: David saith to God, "They that draw themselves from their perish." In James iv. it is said, "Nigh ye to God, and he shall nigh to you." He nightheth to God that ceaseth of evil work.

The ninth is, suggestions of the devil, that withdraw many men from prayer.

Universalist Logie.

Universalists say, that sin is the result of temptation, and all temptations originate in an evil conscience, and an evil conscience is all the devil there is. According to the above reasoning, Christ as a matter of course had an evil conscience, and hence a devil. For he was in all points tempted like as we are, yet without sin, Heb. 4: 15. If the above reasoning is not the pure essence of infidelity, we despair of understanding the premises of modern infidels. But who ever heard of an evil conscience being cast out of a man into swine, and they running violently down a steep place into the lake, or sea, to end their miserable existence? As much as modern infidels despise the doctrine of Christ, as held by limitarians, they would have us believe that the man out of whom many devils were cast, (Luke 8: 29,) was left without a conscience; and hence he was incapacitated for earth or heaven, because he could not have been susceptible of misery, or happiness here in this world, or felicity in the world to come.—*Morn. Star.*

Sir Isaac Newton's temper, it is said, was so equable and mild, that no accident could disturb it; a remarkable instance of which is related as follows: Sir Isaac had a favorite little dog, which he called Diamond. Being one evening called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond had overset a lighted candle among some papers, the nearly finished labor of twenty years, which were soon in flames, and almost consumed to ashes. This loss, as Sir Isaac was then very far advanced in years, was irretrievable, yet, without once striking the dog, he only rebuked him with this exclamation: "Oh, Diamond! Diamond! you little know the mischief you have done!"—*Christian Family Magazine.*

MATTHIAS AND THE INDIAN.—A few years since, that notorious deceiver, Matthias, made his appearance one evening at the door of Keokuk's (chief of a neighboring tribe) 'waikoop' or cabin. He wore a long beard, which was parted on each side of his chin, a long gun was on his shoulder, and a red sash around his waist. Keokuk demanded who he was, to which question he replied that he was Jesus Christ, the only true God, and that he was come to gather the Indians, who were of the seed of Israel. "Well," says Keokuk, who is a very dignified man, "perhaps you are Jesus Christ, and perhaps you are not. If you are Jesus Christ, you cannot be killed. If you are not Jesus Christ, you are a rascal, and deserve to be shot. Look at these two fine rifle pistols; they were made in New York; they never miss their aim. Now see me sound them with the ramrod. They have a tremendously heavy charge. Now I point them at you. Now I am going to fire." At this Matthias suddenly bolted, being unwilling that his claims should be tested by so novel and striking a mode of theological argument.

THE NATIONAL DEBT OF THE UNITED STATES.—including the authorized stock yet to issue, is \$29,380,399, the annual interest upon which is \$1,664,157. Of this indebtedness, \$25,000,000 has been added since the 1st of March, 1841, as follows: The loan of September 1841, redeemable in 1844, \$5,668,000. Part of the twelve million loan of April last, redeemable in 1862, \$1,598,479. Treasury notes redeemable in 1843, \$10,003,518. That portion of the twelve million loan not yet taken, \$10,406,521. Of the increased indebtedness, \$14,000,000 has been actually expended. The receipts into the Treasury of the United States, from January to July, of the present year, are as follows: From customs, (collected before the compromise act went into operation) \$7,974,689. From sales of public lands, \$705,000. Miscellaneous sources, \$54,145. On account of the twelve million loan, \$1,594,479. Treasury notes issued by Act of Congress, \$8,490,526. Trust funds, \$148,662; making a total of \$18,967,501. The expenditures during the same period were for civil, Miscellaneous and Foreign Intercourse, \$2,951,167. Army, \$3,620,347. Naval, \$3,073,512. Interest on the public debt, \$164,231. Treasury notes redeemed, \$6,921,065. Trust funds, \$127,283; making a total of \$16,857,605, being \$5,225,091 more than was expended during the same period of time in the previous year.

You no doubt will recollect the particulars I have nearly a year ago, about the principle of the *Plymouth Brethren* having been imported into France. If I do not mistake, I remarked that it was but the organized principle of disorder, and what is passing in Paris at this moment but too sadly verifies it. A small Dissenting Church which had adopted these principles is now completely disorganized. Each sheep of this flock, seeing it had a right to direct its shepherd, began to bleat on all sides, so that the old shepherd and the new one found themselves opposed to each other; the entire flock took part in the dispute, and such a state of confusion has ensued, that the fold is fast diminishing, each going his own way.

It follows that if there were no moderate drinkers, no new drunkards would be made. Many drunkards are becoming reformed, and many are dying. If no new ones were made, drunkenness would soon disappear.

But while there is a class of moderate drinkers, there will still be some becoming drunkards.

Those who never become moderate drinkers, never become drunkards.

It follows that if there were no moderate drinkers, no new drunkards would be made.

Many drunkards are becoming reformed, and many are dying. If no new ones were made, drunkenness would soon disappear.

I think religious newspapers are oftenest stopped because religion runs low, than on account of scarcity of money.

AN AGENT.

The human body consists of 240 bones, 9 kinds of articulations or joinings, 100 cartilages or ligaments, 400 muscles or tendons, and 100 nerves, besides blood, arteries, veins, &c.

Therefore the moderate drinkers are perpetuating the drunkenness which blots our land.

If drunkenness is absolutely wrong, that which keeps up the drunkard's ranks cannot be right.

Moderate drinker! review seriously and carefully the various steps by which this conclusion has been reached, and see if any one of them is less than immutable truth, and then say, shall your example and practice help to keep up that class which alone keeps up the drunkard's ranks, and supplies all the victims of Intemperance.

Subsidy Temper.

Example of Roger Sherman.

Roger Sherman was naturally possessed of strong passions; but over these he at length obtained an extraordinary control. He became habitually calm, sedate, and self-possessed. He was one of those men who are not ashamed to maintain the forms of religion in his family. One morning, he called them together, as usual, to lead them in prayer to God; the "old family Bible" was brought out and laid on the table. Mr. Sherman took his seat, and beside him placed one of his children, a small child—a child of his old age; the rest of the family were seated round the room; several of these were now grown up.

Besides these, some of the tutors of the college were boarders in the family, and were present at the time alluded to. His aged and now superannuated mother occupied a corner of the room, opposite the place where the distinguished Judge of Connecticut sat. At length he opened the Bible and began to read. The child, which was seated beside him, made some little disturbance, upon which Mr. Sherman paused, and told it to be still. Again he proceeded, but again he paused to reprimand the little offender, whose playful disposition would scarcely permit it to be still.

At this time, he gently tapped its ear. The blow, if it might be called a blow, caught the attention of his aged mother, who now, with some effort, arose from her seat, and tottered across the room. At length she reached the chair of Mr. Sherman, and in a moment most unexpected to him, she gave him a blow on the ear, with all the power that she could summon. "There," said she, "YOU STRIKE YOUR CHILD, AND I WILL STRIKE MINE."

For a moment, the blood was seen rushing to the face of Mr. Sherman; but it was only for a moment, when all was calm and mild as usual. He paused, he raised his spectacles, he cast his eye upon his mother, again it fell upon the book, from which he had been reading. Not a word escaped him, but again he calmly pursued the service, and soon after sought in prayer, an ability to set an example before his household, that should be worthy of their imitation. Such a victory was worth more than the proudest victory ever achieved on the field of battle.

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